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ABSTRACT

This study examines popular Evangelical literature currently available, in order to determine the percentage of the literature that is concerned with psychological issues, human personality, and self-development, respectively. The purpose of the study is to contribute to previous analyses of the change since World War II in Evangelicalism's attitude toward human personality and the "self" as a result of the influences of modern psychology. The study is a follow-up to research reported (by others) in 1983 which concluded that Evangelicalism's symbolic boundaries were being eroded and its traditions were being recast and reinterpreted in terms of the world view of the dominant secular culture. This study seeks to determine if these trends are continuing and, by content analysis, to determine if the content of Evangelical self-development literature has changed in recent years. The study's objective is to contribute to an understanding of the distinctiveness, if any, of current Evangelical literature, which would be potentially useful information for collection development librarians. Findings indicate that the presence of psychological themes and issues of the individual psyche are increasing in the Evangelical literature. The trends reported in 1983 appear to be continuing and are likely to remain. The data indicate that the current popular Evangelical literature is particularly concerned with actualizing the potential of individuals in the here-and-now, with 68.6% of all such books published being concerned with psychological development and emphasizing immediate results. An orientation in the literature toward career achievement and self-improvement is also notable. It is theorized that the increase in the percentage of Evangelical books pertaining to psychology since 1983 is due to a similar change in the nature of "spiritual" books, in general. The coding sheet and publisher summary sheets are appended. (Contains 22 references.) (Author/AEF)

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THE TRANSFORMATION OF EVANGELICAL LITERATURE BY MODERN PSYCHOLOGY: ARE TRENDS CONTINUING AND SHOULD EVANGELICAL LIBRARIES BE CONCERNED?

A CONTENT ANALYSIS

A Master's Research Paper submitted to the
Kent State University School of Library Science
in partial fulfillment of the requirements
for the degree Master of Library Science

by

Robert C. Ray

December, 1996

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ABSTRACT

This study examines popular Evangelical literature currently available in order to determine the percentage of the literature concerned with psychological issues, human personality, and self-development. The purpose of the study is to contribute to previous analyses of the change since World War II in Evangelicalism's attitude toward human personality and the "self" as a result of the influences of modern psychology. The study is a follow-up to research reported in 1983 which concluded that Evangelicalism's symbolic boundaries were being eroded and its traditions were being recast and reinterpreted in terms of the world view of the dominant secular culture. The study seeks to determine if these trends are continuing and, by content analysis, determine if the content of Evangelical self-development literature has changed in recent years. The study's objective is to contribute to an understanding of the distinctiveness, if any, of current Evangelical literature which can be useful information for collection development librarians.

The study concludes that the presence of psychological themes and issues of the individual psyche in relation to itself are increasing in Evangelical literature. The trends reported in 1983 are continuing and are likely to remain. Percentages from the data indicate that the makeup of current popular Evangelical literature is particularly concerned with actualizing the potential of individuals in the here-and-now, with 68.6% of all books pertaining to psychological development emphasizing obtaining results immediately. An orientation toward career achievement and self-improvement is also notable. It is theorized that the increase in the percentage of books pertaining to psychology is due to a change in the nature of so-called "spiritual" books, which have a decidedly greater psychological outlook compared to those of 1983.

Master's Research Paper by

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CHAPTER 1

INTRODUCTION

Modern American Evangelicalism is poorly understood by the larger culture. Few non-Evangelicals see contemporary Evangelicalism as different in any significant degree from the conservative Fundamentalism of the 1920s.[1] Largely due to intellectual neglect, Evangelicalism today is pictured at best as "old-time religion," and at worst, thanks to H.L. Mencken, a "childish theology for halfwits and yokels."[2] Modern Evangelicalism is also often superficially equated with and reduced to the now defunct "Moral Majority."

Yet modern Evangelicalism has received much scholarly attention in the last decade, and it should be no shock to those familiar with recent studies to know that Evangelicalism was a "subculture in transition" during the years between 1925 and 1975.[3] What is shocking though is the extent to which Evangelicalism has changed since the end of World War II, particularly its change in attitude toward human personality and the "self" as a result of the influences of modern psychology. This influence has been pervasive enough to warrant conclusions by a recent observer that "Evangelicalism is at base a therapeutic subculture" that has allowed itself to be altered into "a new sort

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[1]*David Harrington Watt, A Transforming Faith: Explorations of Twentieth-Century American Evangelicalism (New Brunswick: Rutgers University Press, 1991), 2.*

[2]*James Davison Hunter, American Evangelicalism: Conservative Religion and the Quandary of Modernity (New Brunswick: Rutgers University Press, 1983), ix.*

[3]*Watt, 3.*

of faith, one that owes at least as much to modern psychology as to (Saint) Paul."[4] Ironically, although the popular belief sees an energetic and vitalized Evangelicalism, in fact what may be occurring is the demise of traditional religion in America.

The frequency and persistence of themes in Evangelical literature concerning the problems of human personality and psychology should be indicative of the importance of these issues.[5] If so, "intrasubjective" issues have not only been of great importance, they indicate Evangelicalism's accommodation to "the endless mire of intrasubjective musings"[6] in modern culture, especially during the 1970s. Not only was there an explosion of popular Evangelical literature at this time, the proportion dealing with the problems of the self rose dramatically. Common and persistent themes were self-improvement, self-actualization, and self-realization, within the larger contexts of psychological and emotional balance and the desire to find happiness in this world. By contrast, these "self-esteem" concerns find nearly no expression at all in the literature prior to World War II.[7]

This is indeed a startling change. Evangelical fundamentalism, particularly during the 1920s and 1930s, was highly skeptical and nearly

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[4]*Watt, 154.*

[5]*One recent bibliographic guide to Evangelical literature devotes a whole section to "self-help and motivation" literature. See Edith L. Blumhofer and Joel A. Carpenter, Twentieth-Century Evangelicalism: A Guide to the Sources (New York: Garland, 1990), 335-39.*

[6]*Hunter, 93.*

[7]*"Who had heard of self-esteem thirty years ago?" is the comment of one prominent Evangelical minister, and "Woe to that church (today) that doesn't recognize people's need." Another pastor associated his current job with Flannery O'Connor's description: "one part minister and three parts masseur." See Erling Jorstad, Popular Religion in America: The Evangelical Voice (Westport: Greenwood Press, 1993), 69, 77.*

always hostile to modern psychology. This hostility lessened in the period 1940-50, and went from unconscious compromise to full reliance on therapeutic culture in the period 1950-70. By the 1980s, Evangelicalism had become "less a bulwark against than a variant of the therapeutic culture," rooted in and needing modern psychology rather than merely adapting its ideas.[8] This alteration is reflected in the literature. Evangelical publishing until World War II was almost completely concerned with theological and apologetic works, and the printing of Bibles. During the period 1920-30, there was particular attention paid to millennial works and the issue of Christ's Second Coming. After the war, Evangelical publishing focused on hopes and aspirations in this world vs. the afterlife, and it supplied a high-volume market with items addressing the problems and needs of families and individuals. For individuals, a plethora of printed works appeared concerning strategies to enhance personality and self-realization, dropping the earlier and long-held Evangelical view of self-denial in favor of the modern question "Who am I?"[9] Traditional Evangelical piety and its dreary inward concern about sin was transformed by modern "adjustment" psychology into a new outlook of therapeutic renewal, and an old vocabulary was translated into a new one of potential, development, growth, achievement, satisfaction, wholeness, optimism, and positive thinking.[10]

The surge in emotional health and self-fulfillment literature has serious implications for Evangelicalism. Not only has it opened the way for

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[8]*Watt, 139.*

[9]*Hunter, 93-94.*

[10]*Julius H. Rubin, Religious Melancholy and Protestant Experience in America (New York: Oxford University Press, 1994), 227-229.*

legitimizing an endless exploration of the self, it also affirms perhaps that the self's highest virtue is in self-actualization and the achievement of emotional wholeness.[11] Furthermore, "not only is there a moral imperative to seek one's full potential as a human being but there is a divine imperative as well. It is God's will for every Christian."[12] There is also the clear implication that the Evangelical "born-again conversion experience...is no guarantee of improved, faith-inspired moral living. For many believers, 'Just trust in Jesus' has not been completely effective advice." As well, there is the problem of scriptural warrant for "holistic healing" and the relation between the efficacy of self-help therapies and the Evangelical understanding of the Bible as inerrant revealed truth.[13]

Self-actualization psychology infiltrated Evangelicalism thoroughly in the period 1970-80, even penetrating the works of far right Evangelicals such as Tim LaHaye, Jerry Falwell, and James Dobson, all of whom endorsed several prominent Evangelical therapy clinics and programs.[14] In spite of comments by conservative Evangelicals that self-development is a humanistic "cult of self-worship" which ignores the Biblical understanding that "to lose one's life is to gain it," the books of several prominent conservatives in fact stressed and promoted secular psychology and the movement toward human potential and contentment in this world. Despite the official position of self-denial, these books embraced the concept of self-esteem and adopted

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[11] *Hunter, 94-95.*

[12] *James Davison Hunter, Evangelicalism: The Coming Generation (Chicago: University of Chicago Press, 1987), 69.*

[13] *Erling Jorstad, Popular Religion in America: The Evangelical Voice (Westport: Greenwood Press, 1993), 79, 72.*

[14] *Jorstad, 85.*

techniques similar to behavior modification and even Transactional Analysis.[15] Additionally, a sociological study reported in 1989 that there was no negative correlation between acceptance of Fundamentalism and a commitment to self-actualization.[16]

Observations of Evangelical literature in the late 1980s stressed a continuous erosion of its *symbolic* boundaries, and an expanding pluralism of opinion vs. a consensus about the moral nature of the self and its psychology. A dynamic driven by actions of choice, doubt, flexibility, and a process of conflict, reflection, and further conflict has resulted in the *recasting and reinterpretation* of traditions that previously had been taken for granted. The erosion of symbolic boundaries is seen to be especially troubling for the generation of Evangelicals now emerging from evangelical colleges and seminaries. With literature hardly distinguishable from that of the dominant culture, the next generation is being accommodated to the largely secular worldview of a new class of information and "new knowledge" entrepreneurs. Clearly there is more at stake here than a mere identity crisis. The changes may be fundamental and profound enough to result in a new Evangelicalism devoid of any meaningful relation to its past.[17]

Statement of the Problem

There has been little or no study of popular Evangelical literature in recent years. The last analysis occurred in 1991 (Watt) but it was not scientific. The last scientific analysis was in 1983/87 (Hunter) but that

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[15]*Watt, 153.*

[16]*Joseph B. Tamney and Stephen D. Johnson, "Fundamentalism and Self-Actualization," Review of Religious Research 30, no. 3 (1989): 276-286.*

[17]*Hunter, Evangelicalism: The Coming Generation, 15, 185, 239.*

study determined only the percentage of the literature devoted to issues of the self without identifying specific orientations toward the issues. There is a need to determine the extent to which the trends observed in the post-war years are continuing today. There is a need to know not only if the percentage of Evangelical literature devoted to self-development issues has increased, decreased, or remained the same, but there is also a need to determine if the content of self-development literature has changed, perhaps in reaction to criticisms of its self-actualization orientation. In other words, although there may prove to be an increase in the percentage of the literature devoted to the self, the increase may be due to works critical of the whole idea.[18] Evangelical publishing has undergone striking change over the last fifty years, and a thematic content analysis of its current orientation within past trends could be highly useful for hypotheses about its future.

Theological librarians need to know the extent to which Evangelical self-help literature is or is not distinguishable from that of the secular culture. If it is not significantly different, librarians in Evangelical seminary libraries need to rethink the extent to which they are developing what they can honestly refer to as Evangelical collections. Indeed, what is the nature and distinctiveness, if any, of an Evangelical collection? If the

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[18]*The introduction to this study did not mean to suggest the absence in the post-war years of Evangelical literature highly critical of the self-development movement. Several prominent writers attacked the idea that Christianity is primarily concerned with creating successful, well-adjusted or psychologically tranquil individuals. Instead, Christians often need to face the fact that the faith creates tension, anxiety, and conflict, and is not optimistic about success in this world. These authors often characterized the ideas of self-acceptance and the development of coping skills as little more than reducing the spiritual quest for God to the pursuit of mental hygiene. See Rubin, Religious Melancholy, 229-230.*

symbolic boundaries of a worldview are significantly established and communicated through print materials, to what extent are Evangelical collections themselves contributing to the erosion of these boundaries? If there is continued stress in the literature on the self "here and now" and an emphasis on happiness, emotional balance and "pleasant personalities" instead of character, is it Evangelicalism's aim no longer to Christianize America but rather to fit into it?[19]

And if this is true, public librarians may not have reason to be concerned over acquiring items by Evangelical authors whose works can be easily shelved alongside any of the other items of a secular self-help collection. In such a situation, public libraries should face few challenges to works from Evangelical publishers and writers who follow the suggestions of one of their most influential scholars, i.e. to listen, examine and think through differences, and critically use the wisdom of all available sources.[20]

Purpose of the Study

The purpose of this study, therefore, is to examine popular Evangelical literature currently available in order to determine the percentage of the

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[19]*Watt (p. 13) strongly suggests this. Here, the limitations of this study should be noted, i.e. the assumption that one can to a conclusive degree correlate the content and frequency of themes in the print media with the essential nature and concerns of Evangelicalism. After all, as in the 1989 study cited above, an analysis of content and ideas in the works of several conservative Evangelicals led to an initial assumed negative correlation between Fundamentalism and self-actualization, which the study did not find. See Tamney and Johnson, "Fundamentalism and Self-Actualization," 276.*

[20]*Mark A. Noll, The Scandal of the Evangelical Mind (Grand Rapids: William B. Eerdmans, 1994), 245-247. Noll, a prolific Evangelical writer and historian at Wheaton College (the Evangelical think-tank), has condemned the neglect of the mind by Evangelicals. He commends to Evangelical scholars the virtues expressed by a past president of the University of Chicago: "high academic standards, development of habits of work, and research" (247).*

literature concerned with psychological issues, human personality, and self-development. The study seeks to contribute to previous analyses of the change since World War II in Evangelicalism's attitude toward human personality and the "self" as a result of the influences of modern psychology. The study seeks to determine if trends toward the reinterpretation of Evangelicalism's traditions and the erosion of its symbolic boundaries by the larger secular culture are continuing.

CHAPTER 2

REVIEW OF THE LITERATURE

Few studies exist in the library research literature analyzing the content of popular Evangelical publishing.[21] Publishers Weekly has for years devoted special issues to the nature of religious publishing, with greater attention recently to popular religion along with some identification of trends. For greater depth, however, the researcher must instead look to sociological analyses and the works of literary and cultural historians, especially those who study the phenomenon of popular religion and its relationship to inspirational and self-help literature.

A pioneering content study of popular religious literature in America is that of sociologists Schneider and Dornbusch, involving forty six popular inspirational best-sellers in America during the period 1875-1953.[22] The authors conducted a global as well as paragraph-by-paragraph content analysis of these books and identified scores of subjects which they classified into five general areas: Functions of religious faith; Mutual relations of God,

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[21] *On the other hand, numerous studies have examined Evangelicalism's mastery of television and the mass media, and several rhetorical analyses exist on the content of Evangelical preaching. For an extensive selection, see Arthur P. Young and E. Jens Holley, Religion and the American Experience, the Twentieth Century: A Bibliography of Doctoral Dissertations (Westport: Greenwood Press, 1994), 98-101.*

[22] *For example, The Christian's Secret of a Happy Life (Smith, 1875), Quiet Talks on Power (Gordon, 1901), Souls in Action (Begbie, 1911), The Man Nobody Knows (Barton, 1924), Power through Constructive Thinking (Fox, 1934), Victorious Living (Jones, 1936), You Can Change the World (Keller, 1948), The Seven Storey Mountain (Merton, 1948), The Power of Positive Thinking (Peale, 1952).*

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man, and nature; Changing the self and the world; Salvation-rationale; and Salvation-attitudes and techniques. Their analysis found a strong reliance on the instrumental power of faith to bring about health, wealth, power, and success in this life. The literature on the whole promoted an ironic combination of the right self-help techniques alongside an almost magical assumption that religion alone has the power to solve personal problems as well as create personal happiness.[23] Popular religion was found to be far more related to sentiment and feeling rather than theology and doctrine, which often was reinterpreted in practical terms if that led to greater order and meaning for people's lives.[24] The authors conclude by stressing the

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[23]*In his "Jesus the Salesman: A Reassessment of The Man Nobody Knows" (Journal of the American Academy of Religion, 46, no. 2 (1978): 204), Wayne Elzey said that the appeal of popular religious literature is due to the way in which it structures experience. In the case of The Man Nobody Knows, Barton structured the experience with familiar stereotypes and symbols and mapped an easily recognizable symbolic geography for his readers. This is also stressed by Peter Williams in Popular Religion in America (Englewood Cliffs: Prentice-Hall, 1980), 130-142. Williams looked closely at the immensely popular novel In His Steps published in 1897 by Charles M. Sheldon, a Kansas Congregationalist minister. Williams also analyzed Warner Sallman's "Head of Christ" painting (1924) which has been reproduced more than 500 million times in several formats. In both cases the appeal is an interpretation of experience in terms of familiar middle class symbols. Charles Lippy reiterates this in Being Religious, American Style: A History of Popular Religiosity in the United States (Westport: Greenwood Press, 1994) 177-185, devoting a chapter on best-sellers by Bruce Barton and Lloyd C. Douglas, author of Magnificent Obsession and The Robe. Lippy puts additional stress on how much this literature reinforced the message of the reality and power of the supernatural in ordinary life and how individuals can access this power. He looked at Dale Carnegie's How to Win Friends and Influence People, which asserts that supernatural power is within the self, and the fiction of Grace Livingston Hill (Marcia MacDonald) and the personal devotional literature of Mrs. Charles E. Cowman, both of whom created entire literary genres based on simple trust in supernatural power as a means to gain control over one's destiny.*

[24]*According to Ralph A. Carey, popular religious literature of the period 1850-1960 stressed a piety that was largely heart-felt but also practical. Above all, it rejected formal creedalism as more dangerous to heart religion than even unbelief. See Ralph A. Carey, Best Selling Religion: A History of Popular Religious Thought in America as Reflected in Religious Best Sellers,*

functional aspects of this literature within modern mass culture.[25]

Meyer chronicles the literature of American "psycho-religion" from its roots in Phineas Quimby's "mind cure" which Mary Baker Eddy adapted to the "nervous disorders" women suffered from due to role fragmentation and social dislocations produced by the American Civil War. "Psycho-religion" has developed consistently out of American democracy and popular religion as an adaptative mechanism of promise for the dislocated and weak (i.e. lacking power) to achieve power and success. Its focus and stress has always been on the individual (vs. societal improvement), which in the 1920s reached its highest elevation by identification with the ethic of business. Bruce Barton, Dale Carnegie, and particularly Norman Vincent Peale were secular evangelists for the American-ness and holiness of success, which was both a God-given right and a duty. Psycho-religion is related to Pentecostalism, which offers a means of direct access to the power to succeed. Meyer explores the 1920s ethos of "Jesus as a model executive," and the post-World War II preoccupation with self-conception and self-worth in therapeutic psychology, where Evangelical religion became a cult of positive thinking and reassurance.[26]

Hunter has conducted the most important and thorough thematic content

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1850-1960 (Ph.D. Michigan State University, 1971.)

[25]*Louis Schneider and Sanford M. Dornbusch, Popular Religion. Inspirational Books in America (Chicago: University of Chicago Press, 1958). See chapter 2, "Themes and Trends: An Overview" (p. 12-42), and Appendix B: "Coding Categories Used in Content Analysis" (p. 148-155) and Appendix C: "Methodological Appendix" (p. 156-170).*

[26]*Donald B. Meyer, The Positive Thinkers: Religion as Pop Psychology from Mary Baker Eddy to Oral Roberts (New York: Pantheon Books, 1980). See particularly chapters XI, XIV re: Carnegie and business, chapters XXI-XXII, XXVI re: Peale and the emphasis on selfhood, and pp. 336-367 re: current Evangelicalism. The book was originally published in 1965 as The Positive Thinkers: A Study of the American Quest for Health, Wealth and Personal Power from Mary Baker Eddy to Norman Vincent Peale.*

analysis to date of recent Evangelical publishing. He established in 1980 that significant proportions of all mass market and trade publications from eight of the largest Evangelical publishing houses during the 1960s and 1970s were devoted to issues of psychological well-being, self-help, and issues of self-concern in general. Of all the publications in this large category dealing with psychological issues, 32.5% considered achieving emotional balance and self-actualization the most important issues, 27.4% dealt with the "new" mental health problems of anxiety, depression, stress, and tension, and 27.9% were concerned with issues that could be categorized as hedonistic or narcissistic. Only 12.2% of the publications articulated a "traditional Evangelical theodicy." Hunter concluded that the character of Evangelicalism had profoundly changed since World War II and was in danger of losing its "symbolic boundaries" to the processes of secularization and an "accommodation to subjectivism."[27]

Hunter further examined the messages of several Evangelical titles from 1968-1983, particularly those of Robert Schuller, and found a boldness in asserting the legitimacy of human subjectivity and self-fulfillment. Despite severe criticisms of Schuller, Hunter claimed "most Evangelicals do in fact share the assumptions upon which (his books are) based."[28]

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[27]*Hunter, American Evangelicalism, 93-101 and Appendixes 1 & 2. Hunter sketched the outlines of this study in a 1982 article "Subjectivization and the New Evangelical Theodicy," in the Journal for the Scientific Study of Religion 20, no. 1 (1982): 39-47. Here he cites the centrality of Evangelical concern for the emotional and psychological dimensions of the self with quotes from the literature: "Jesus meant for the Christian life to be an exciting, abundant adventure - a life of victory, joy and abundant fruitfulness," and "Godliness is not gloom but gladness." Life otherwise is less than its potential and "ho-hum mediocrity" is "the lack of spirituality."*

[28]*James Davison Hunter, Evangelicalism: The Coming Generation (Chicago: University of Chicago Press, 1987), 69-71.*

Hunter did an earlier content analysis of two leading journals of the so-called "Young Evangelical" world view during a six-year period in the 1970s. He analyzed the themes of articles in forty seven issues of Sojourners and The Other Side in order to determine the relationship between the Young Evangelicals and the "New Class" of knowledge workers cited in the theories of sociologist Peter Berger. Berger hypothesized this new class as highly rational and wholly dependent on the "new knowledge industries" that have emerged in advanced industrial society. The New Class exhibits an essentially "secular humanist" understanding of life. The analysis of the journals exhibited a profound structural, political, and ideological similarity between the Young Evangelicals and the New Class. Hunter concluded that the Young Evangelicals "play a role in the religious legitimation of New Class interests."[29]

Chase has identified an explosion of psychologically oriented Christian self-help literature since 1970. She provides entries for over 700 books published in the United States which enjoy wide popularity among general readers for addressing numerous practical problems. Chase identifies a thread in much of the literature where God is, seemingly, "used by His believers for their own autonomous ends." Another thread, as the title Healing Faith suggests, is the understanding of faith's role in coping with personal and psychological problems when related to the insights of modern psychology. The annotated entries cover the spectrum of theological viewpoints, but many of

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[29]*James Davison Hunter, "The New Class and the Young Evangelicals," Review of Religious Research 22, no. 2 (1980): 155-169. Hunter has elaborated on this point in a study of students at elite Evangelical colleges and seminaries, and has concluded that "the coming generation" is on the slippery slope of accommodating rather than challenging the secular outlook of "the new knowledge class."*

the conservative Evangelical entries, interestingly, offer advice in the form of strict guidelines approaching a "new legalism." Intimate, personal feelings are considered suspect, and the advice is to master them rather than explore them. Behavioral directives are often drawn from Paul's dealings with the early church.[30]

Starker has examined the whole genre of the self-help phenomenon, where personal growth and religious guidance from Evangelical authors is dispensed even at the supermarket, together with advice from secular authors on matters of diet, exercise, sex, and divorce. Starker echoes much of the work of Meyer and looks closely at the writings of Norman Vincent Peale, Dale Carnegie, and Fulton J. Sheen. The analysis of the Catholic Bishop Sheen is important for his attack on Americans' preoccupation with themselves and their neuroses, and their concern for "peace of mind" instead of "peace of soul." Sheen protested the self-help literature and considered psychoanalysis a vehicle for selfism and the avoidance of moral responsibility. His Peace of Soul sold around 223,000 copies in 1949, and is a reminder of some of the initial response to the self-help genre as it emerged from World War II.[31] Albeit Catholic, Sheen was Evangelical and had strong associations with several prominent Evangelical theologians.

Rodney Hunter cites the prevalence of Evangelical self-help literature in the last few decades and particularly the growth of the counseling movement within Evangelicalism. Thousands of Evangelical counselors and clinics have emerged since Fuller Seminary began a professional doctoral program in

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[30]*Elise Chase, Healing Faith: An Annotated Bibliography of Christian Self-Help (Westport: Greenwood Press, 1985), ix-xii.*

[31]*Steven Starker, Oracle at the Supermarket: The American Preoccupation with Self-Help Books (New Brunswick: Transaction Publishers, 1989), 101-110.*

psychology in the 1960s. In Hunter, G.R. Collins asserts that pastoral care has actually been overlooked in favor of classes in psychology for seminary training, and Southard and Ostrom cite the concern among some religious counselors and psychologists over the kinds of evangelism that manipulate, perhaps even prey, on "sick souls." Hunter's volume itself is testimony to the centrality of psychology and therapeutic counseling within the contemporary notion of pastoral care.[32]

Blumhofer notes the recent surge in Evangelical motivational literature by devoting a whole section to it in her guide to Evangelical sources. She cites as typical the view in the literature, mostly from the 1980s, that "God wants believers to be achievers - that Christians need to be taught to attain and enjoy prosperous living and this-worldly success," and learn "how to shed guilt." The enormity of the appeal is said to be the result of "a constituency that is inclined to demand immediate results."[33]

Watt has analyzed the popular literature of the Evangelical mainstream to trace the development and changes that occurred within conservative Protestantism in the United States from 1925 to 1975. The literature reveals a sharp break since the 1920s in Evangelical attitudes toward the dominant culture in America. At the time of the Scopes trial, Evangelicalism was well aligned with fundamentalism's militant opposition to modernism and its

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[32]*Rodney J. Hunter, ed. Dictionary of Pastoral Care and Counseling (Nashville: Abingdon Press, 1990), 373-379. The majority of the Board of Editorial Advisors for this work are from the major Evangelical seminaries.*

[33]*Edith L. Blumhofer and Joel A. Carpenter, Twentieth-Century Evangelicalism: A Guide to the Sources (New York: Garland Publishing, 1990), 335-339. Another bibliography of Evangelical sources lists 48 entries related to "the psychological captivity of Evangelicalism" and to the theory of its secularization, in general. See Norris A. Magnuson and William G. Travis, American Evangelicalism: An Annotated Bibliography (West Cornwall, Conn.: Locust Hill Press, 1990), 292-305.*

preoccupation with the Second Coming. The period following World War II, however, saw a gradual shift toward the dominant culture in four areas: politics, the changing role of women, public vs. private life, and an adoption of the therapeutic world view of modern psychology. The change is perhaps most noticeable with regard to psychology, which was vigorously attacked as selfish and worldly in the 1920s but is now considered an ally.[34] Watt's study of Evangelical literature was not scientific, and he does not cite what methodology he used to analyze the literature. The study has received some critical reviews for not citing enough examples from the literature itself to support the assertions.

Kaminer has done a polemical review of Evangelical self-help literature, concluding that the more popular works are nearly indistinguishable from the works of popular psychology. Evangelical literature that was formerly concerned with arguing doctrinal matters has changed to a literature of "pronouncement," and it is also strikingly similar to secular ideas about what is good and healthy for the self and for society. Evangelical writers justify their use of pop psychology by asserting that many of its insights "come from God," and that "counseling is God's work." Kaminer points to the burgeoning field of Evangelical therapy which has led to a flood of wellness and recovery books from religious publishers closely resembling those from secular publishers. Evangelicals have particularly embraced the twelve-step programs, asserting (quite rightly) the religious foundations of, for example, Alcoholics Anonymous. Psychology, at first, appeared complementary to

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[34] *David Harrington Watt, A Transforming Faith: Explorations of Twentieth-Century American Evangelicalism (New Brunswick: Rutgers University Press, 1991), 1-13 and particularly chapter 7, "Modern Psychology," 137-154.*

Evangelicalism but today they are fully accommodated to one another.[35]

Jorstad reiterates the replacement of doctrinal and ethical issues in Evangelical literature with the issues of self-realization and personal growth. Jorstad cites Hunter's 1983 study and asserts the "privatization" of the literature, with its concern for meeting human needs for happiness, wholeness, health, and also money. He outlines the adoption of therapeutic techniques in three areas of the literature: the healing ministry, counseling, and self-help. Particularly for the needs of counseling, traditional Evangelical literature has undergone its most profound transformation, according to Jorstad. Essentially, a non-scientific and biblically-based literature pointing to the transcendence of God, is being translated by specialists into the instrumental, simplified and often trendy jargon of 20th-century psychotherapy.[36]

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[35]*Wendy Kaminer, "Saving Therapy: Exploring the Religious Self-Help Literature," Theology Today (Fall 1991): 301-306. Several other articles have appeared in the last decade pointing to the religious, specifically Evangelical, cooptation of the recovery movement. In particular, see Bob McCullough, "The New Spin is Spirituality," Publishers Weekly (16 May 1994): 40-43; Michelle J. Bearden, "The Spiritual Side of Recovery," Publishers Weekly (11 May 1992): 45-46; Tim Stafford, "The Hidden Gospel of the 12 Steps," Christianity Today (22 July 1991): 14-19; William Griffin, "In Christian Recovery Titles, There is a Higher Power," Publishers Weekly (3 May 1991): 26-27; Margaret Jones, "The Rage for Recovery," Publishers Weekly (23 November 1990): 16-24; and essays in the Christianity Today Institute "Getting Free: Addiction and Codependency in Christian Perspective," Christianity Today (9 December 1988): 29-44.*

[36]*Erling Jorstad, Popular Religion in America: The Evangelical Voice (Westport: Greenwood Press, 1993), 69-86.*

CHAPTER 3

RESEARCH OBJECTIVES

The objective of this research is to analyze the content of current popular Evangelical literature in order to determine the percentage of the literature devoted to issues of human personality and self-fulfillment, as well as identifying specific orientations toward these issues. To what extent are the trends observed in the post-World War II years, as cited in the literature, continuing today? Has the percentage of the literature devoted to self-development issues increased, decreased, or remained the same? What is the current content of Evangelical self-development literature, and if it has changed significantly, what are some explanations for the change? Has there been a noticeable reaction to or criticism of the orientation toward the self which may help to explain the change? A thematic content analysis of the current orientation of Evangelical literature within past trends could be highly useful for hypotheses about its future.

An implied objective of this research is determining the extent to which Evangelical self-help literature is or is not distinguishable from that of the secular culture. Without a direct comparison to the secular literature, this research can only contribute to hypotheses about the distinction, as well as the extent to which Evangelical seminary libraries are developing truly *Evangelical* collections. Perhaps it will raise hypotheses as to the nature and distinctiveness, if any, of an Evangelical collection. If the *symbolic boundaries* of a worldview are significantly established and communicated

through print materials, to what extent are Evangelical collections themselves contributing to the erosion of these boundaries? The research may also be helpful to public librarians, who may not have reason to be concerned over acquiring items by Evangelical authors whose works can be easily shelved alongside any of the other items of a secular self-help collection.

CHAPTER 4

METHODOLOGY

The methodology used in this research was a thematic content analysis of "mass-market" Evangelical books in order to provide a follow-up to James D. Hunter's thematic content analysis of mass-market Evangelical books, published in 1983. As defined by Allen and Reser,

> The term "content analysis" denotes a family of research methods that attempts to identify and record the meaning of documents and other forms of communication systematically. Berelson's (1952) text defined it as "a research technique for the objective, systematic and quantitative description of the manifest content of communication" (p. 18).[37]

The content analysis utilized in this research is what Allen and Reser have called "classification analysis," which "assigns documents...to classes or categories to quantify one or more of their characteristics."[38]

> As Budd, Thorp, and Donohew...state, "no content analysis is better than its categories."... Stempel (1981) suggests that it is preferable to use categories tested in previous studies of a similar nature....
>
> When researchers find it is necessary to develop their own classifications, the categories chosen should be exhaustive, mutually exclusive, clearly defined, and conceptually valid in relation to the research question.[39]

Hunter established eight thematic categories for the literature he analyzed (Lifestyle, Emotional/psychological, Spiritual, Testimony, Bible, Evangelism, Scholarship, Popular theology), and within Emotional/psychological

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[37] *Bryce Allen and David Reser, "Content Analysis in Library and Information Science Research," Library and Information Science Research 12 (1990): 251.*

[38] *Ibid., 253.*

[39] *Ibid., 257.*

he established further categories (psychological problems, psychological balance, hedonism, narcissism). However, Hunter did not fully define his categories and he did not elaborate on how the overriding theme of an item was determined.[40] The categories of the present research use Hunter's category "Emotional/psychological" and particularly "psychological problems," but because his other categories are not clearly defined, it was necessary to develop categories to meet the research objectives outlined in Chapter Three.

Categories of Analysis

(A) Books which explicitly integrate or relate Christianity to psychology (including child psychology) and mental health, offering mental health guidance regarding the individual psyche in relation to itself. This broad category has several specific subcategories that items were assigned to.

1) Psychological and mental health theories and therapeutic approaches, including theories of personality, ego, the subconscious, dreams, etc.

2) Self and self-image: books dealing with self-acceptance, self-confidence and self-reliance, self-evaluation, self-control, and the modern psychological concept of self-actualization.

3) The psychology of achievement and success: books dealing with the psychological aspects of motivation and personal attitude in relation to the achievement of personal success and happiness, including methods and skills for achieving a particular quality and conduct of life.

4) The psychology of anger, anxiety, stress, and tension, and psychological defense mechanisms.

5) Particular psychological problems of a more clinical nature, such as

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[40] *Hunter, American Evangelicalism:, 142-143, 94-95. Hunter's entire sample was 1,608 books, of which 197 (12.3%) fell into the category concerned with emotional and psychological problems.*

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substance abuse, addiction and codependency, and schizophrenia. Also included are books dealing with mental depression, shame, suffering, grief, loneliness, as well as physical and mental abuse, divorce and abandonment.

(B) Books concerned with issues of psychological identity and interpersonal relations, and books emphasizing psychological growth and development. Items were classed into the following specific subcategories:

1) Psychological identity, sexual identity, psychological roles, and psychological differences or similarities between the sexes. Books in this category deal with these issues outside the context of marriage.

2) Psychological dynamics of interpersonal relations, including the relations between men and women within the context of marriage.

3) Psychodynamics of prayer, devotion, and spiritual growth, and books of an inspirational nature offering psychological guidance.

4) Growth in the Christian life with emphasis on actualizing it today, in this world. Books in this category emphasize "victory" over the problems of life, and the psychology of living the "victorious Christian life."

[Note: Books concerned with parapsychology or the new age movement were not selected for analysis.]

Population Identification

Hunter determined the population of available popular Evangelical monographs by selecting from catalogs of the eight largest Evangelical publishing houses listed in the East Coast Distributors Catalogue. Size was determined by the number of books published and available at that time. In Hunter's words, "My assumption is that size is an indication of general

acceptance in the Evangelical subculture. From this sample I selected only books rated by their publishers as either "trade paperbacks" or "mass-market" books."[41]

The present research has analyzed books from six of the largest Evangelical publishing houses today, size again being determined by the number of books currently published. Four of the six publishers are also houses that Hunter chose to analyze. Hunter selected only "trade paperbacks" or "mass-market" books in order to determine beliefs "at the level of the man on the street."[42] This selection decision was followed for its value in comparing research findings. Books-In-Print PLUS (CD-ROM, 6/96 update) was utilized to determine the largest of the Evangelical publishing houses that are listed as members of the Evangelical Christian Publishers Association, and a keyword search enabled the selection of only "mass-market" or "trade paperbacks."

Categorization of Items

Books-In-Print PLUS (CD-ROM, 6/96) was also utilized to gather the appropriate books for further analysis from the population of publishers' mass-market and trade paperbacks. The BIP PLUS subject index was first searched for all possible Library of Congress (LC) subject headings which might retrieve an appropriate item for a particular category, followed by a Boolean "and" with the particular publisher of concern to retrieve that publisher's books in the category of concern. The printout of each book retrieved was then analyzed, examining titles and associated LC subject headings for final categorization of the book.

This method was utilized because BIP follows headings used by the

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[41] *Hunter, American Evangelicalism:, 143.*

[42] *Ibid.*

Library of Congress and attaches the LC headings assigned to the book by the publisher to the BIP database item record. It was determined that this would be the best way to study the corpus of the population as best as one could without examining each item, which was not a practical possibility in this study. It was concluded that any sampling methods would also require de visu examination of items, which would not be practically possible. Additionally, catalogs for most of the publishers to be analyzed could not be obtained, and the most recent version of The Publishers' Trade List Annual at Kent is a 1991 volume. Determination of the categorization of some items was, admittedly, subjective and in the few cases when the subject of a book was ambiguous, it was not selected for analysis. Unlike Hunter's study, identification of categories of books without a distinct psychological theme was not done. These books were simply counted and categorized as "other."

An example (blank sample) of the two-page coding sheet developed and utilized to categorize the population of each publisher's books retrieved by the various searches of BIP PLUS is included in Appendix A. Following in Appendix B are six summary sheets, one for each of the publishers selected in this study. The summary sheets total books in each of the broad categories (A and B) outlined above, as well as certain combined subcategories, and they also provide various percentage calculations.

Limitations of the Study

Several limitations of this study should be noted. First, it assumes, following Hunter, that a publisher's size (the number of books currently published) equates to interest and "is an indication of general acceptance in the Evangelical subculture."[43] This is not a certainty, and it ignores

[43] *Ibid.*

apparent trends in the religious publishing industry where niche markets are being exploited by relatively small publishers. Secondly, the search methodology with BIP PLUS may lack the comprehensiveness necessary to be certain that the total population needed for analysis has been retrieved. The methodology also lacks the analytical certainty of de visu examination of items, and it relies on LC subject headings, which in some instances lack the specificity necessary for quality access to religious literature. The difficulty of establishing category standards for the kind of literature analyzed in this study should also be noted. In some cases it may not be fully possible to establish categories "totally exhaustive and mutually exclusive" of one another. Furthermore, Hunter's failure to adequately define the categories he used makes it difficult to fully duplicate that research.

The assumption that one can, to a conclusive degree, correlate the content and frequency of themes in certain levels of the print media with the essential nature and concerns of a corresponding strata of Evangelicalism is also not a certainty.[44] Although it is perhaps implied, this research does not promote such an assumption. Additional research here and in other areas is required to make a positive correlation. After all, as in the 1989 study cited above, an analysis of content and ideas in the works of several conservative Evangelicals began with an initial assumed negative correlation between Fundamentalism and self-actualization, which the study did not find.[45] Therefore, the research presented here can only contribute toward an understanding of certain tendencies within Evangelicalism today, and assist in monitoring aspects of the movement as it approaches the next century.

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[44]*Ibid. Here Hunter assumes that: "by analyzing Evangelical books of this genre, I could discover the predominant beliefs and concerns in the Evangelical world view at this level."*

[45]*Tamney and Johnson, "Fundamentalism and Self-Actualization," 276.*

CHAPTER 5

ANALYSIS OF DATA

A total of 4,522 mass-market and trade paperbacks was analyzed from the six largest Evangelical publishers. Table One summarizes the books available from each of the six publishers as of June, 1996 in the two broad categories (A & B) outlined in Chapter Four. The numbers are in percentages of the publisher's mass-market and trade paperbacks.[46] For example, Baker Books had 6.1% of its 954 available mass-market and trade paperbacks concerned with distinct themes from the broad category A, and 5.9% concerned with themes in Category B, with a combined 12% (115 books) of available books concerned with a distinct psychological theme. Thomas Nelson had the largest percentage (31.9%) of its available books concerned with psychological themes, followed closely by Word Publishing (30.5%). The "Total" column shows that 9% of the 4,522 available books from the six publishers dealt with themes from Category A, and 8.7% dealt with themes from Category B, for a combined percentage of 17.7%, or 802 books.

Table Two is a similar presentation, which divides Category A and Category B into component parts, each of which is a combination of distinct themes. Category A from Table One is divided into two groups of themes. The first group combines themes 1, 2, and 3 of Category A, and the second combines themes 4 and 5. Category B is similarly divided into two groups of distinct

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[46]*Each publisher's mass-market and trade paperback total is shown near the top of the summary sheets found in Appendix B.*

TABLE ONE

Evangelical Literature Reflecting Distinct Psychological Themes
(By Publisher, in Percentages)

	Baker	Bethany	Thomas Nelson	Tyndale	Word	Zondervan	Total
Category A							
Psychological Theories, Psychological Problems, and Issues of the Self	6.1	5.3	18.9	5.2	11.4	9.5	9.0 (N=407)
Category B							
Identity, Interpersonal Relations, and Psych Development	5.9	5.5	13.0	7.2	19.1	7.3	8.7 (N=395)
Total % of Publishers Books in Print* (%A + %B)	12.0	10.8	31.9	12.4	30.5	16.8	17.7
(Total # of Books with Distinct Psych Theme) N=	115	88	204	71	145	179	802

*Mass Market and Trade Paperbacks Only (Total = 4522, all publishers)

TABLE TWO

Further Breakdown of Distinct Psychological Themes in Evangelical Literature
(By Category and Publisher, in Percentages*)

	Baker	Bethany	Thomas Nelson	Tyndale	Word	Zondervan	Total
Category A (Table 1)							
Mental Health Theories Self & Self Image Achievement/Success	48.3	72.1	55.4	83.3	61.1	44.6	56.3
Anger, Anxiety, Stress & Psychological Problems	51.7	27.9	44.6	16.7	38.9	55.4	43.7
(# of Books with these themes) N=	58	43	121	30	54	101	407
Category B (Table 1)							
Psych Identity and Roles Interpersonal Relations	19.3	17.8	32.5	36.6	24.2	52.6	31.4
Psychology of Growth and Christian Development Actualized in the World	80.7	82.2	67.5	63.4	75.8	47.4	68.6
(# of Books with these themes) N=	57	45	83	41	91	78	395

*Percentages = theme within the broader category A or B

themes. The division of categories provides more specific percentages for the broad categories, and is also a means of making comparisons with some of Hunter's themes. For example, the grouping of themes A4 and A5 ("anger, anxiety, and stress" with "clinical psychological problems") seemed natural, in addition to providing a means of comparison with Hunter's category "Psychological Problems." Table Two shows the makeup of the two broad categories for each of the publishers, with Baker Books, for example, having a nearly even distribution of books in the two components of Category A, but a lopsided distribution in Category B in favor of books dealing with psychological growth and Christian development. Five of the six publishers had a similar uneven distribution in Category B, and half of the publishers showed an uneven distribution in Category A in favor of mental health theories, and books emphasizing the self and achievement. Overall, all books currently available (802) dealing with a psychological theme are nearly evenly distributed in Category A, but nearly 70% in Category B deal with the psychology of development and emphasize actualizing Christian growth today in this world. However, the total number of books in each category is almost the same (407 vs. 395).

Table Three provides a broad summary of the thematic nature of Evangelical literature today, with comparisons to the state of the literature in 1980. First, the shear increase in the number of religious books is notable. The total number of available mass-market and trade paperback books has increased 280 percent, with eight of the largest publishing houses accounting for 1,608 books in 1980, while only six accounted for 4,522 books

TABLE THREE

Evangelical Literature Summary with Comparison to 1980

	1980[1]	1996
A) TOTAL POPULATION*	1608	4522
B) DISTINCT PSYCHOLOGICAL THEMES	197	802
- % OF TOTAL POPULATION	12.3%	17.7%
C) % OF 'B' CONCERNED WITH SPECIFIC PSYCH PROBLEMS	27.4% (54)	22.2% (178)
D) OTHER THEMES	1411	3720
- % OF TOTAL POPULATION	87.7%	82.3%
E) INDIVIDUAL PUBLISHERS - % OF TOTAL POPULATION		
BETHANY	7.2%	10.8%
TYNDALE	14.7%	12.4%
WORD	18.5%	30.5%
ZONDERVAN	9.5%	16.8%

*Mass Market and Trade Paperbacks Only

[1]*James Davison Hunter, American Evangelicalism: Conservative Religion and the Quandary of Modernity (New Brunswick: Rutgers University Press, 1983), 95, 143.*

in 1996.[47] The percentage of available books dealing with distinct psychological themes has also increased significantly, from 12.3% in 1980 to 17.7% today. However, the percentage of books concerned with specific psychological problems has decreased, from 27.4% in 1980 to 22.2% in 1996. In terms of individual publishers, WORD Publishing house showed the greatest percentage increase for books with distinct psychological themes, increasing from 18.5% of available mass-market and trade paperbacks in 1980 to 30.5% in 1996. Only Tyndale Publishing showed a decline in this category.

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[47]*The top eight Evangelical publishing houses accounted for 5,903 books in 1996, making the increase of available books 367% in less than twenty years.*

CHAPTER 6

SUMMARY AND CONCLUSIONS

The presence of psychological themes and issues of the individual psyche in relation to itself are increasing in Evangelical literature. The trends reported by Hunter in 1983 are continuing and are likely to remain. To conclude, however, that Evangelicalism has succumbed to the "endless musings" about the self when the self becomes an object of concern, or that it has been vitally transformed by becoming embroiled in the thoroughly modern question "Who am I?," is debatable. Hunter theorized that the changes which Evangelicalism has experienced since World War II, such as its adoption of the modern therapeutic outlook, can be accounted for sociologically, as a survival mechanism for a subculture with fundamental metaphysical beliefs to exist in the modern positivist age. This theory is less debatable.

The percentages from the data indicate that the makeup of current popular Evangelical literature is particularly concerned with actualizing the potential of individuals in the here-and-now. Books in this area abound, and range anywhere from gaining victory over particular psychological problems to actually living a life that can be compared to Christ's! The orientation toward career achievement and self-improvement is also notable, with titles ranging from how the Christian faith promises success in business to how it also improves your golf game.

The Evangelical faith is not at risk despite the fact that nearly 20% of its trade and mass-market literature is devoted to the themes of modern

psychology. After all, if figures mean anything then it is highly significant that 82.3% of this literature is not concerned with psychological issues. The increase in the percentage of books pertaining to psychology may be due to a change in the nature of books Hunter categorized in 1980 as "Spiritual." It may be that books in this category have gradually taken on a decidedly greater psychological outlook compared to 1980. It is highly significant that 68.6% of all books pertaining to psychological development emphasize actualizing results in the world today. This may indicate a struggle of belief among the faithful, a large portion of which appear to be demanding immediate results. It may also indicate a particular understanding of the Christian faith and the Bible which sees it less as an ancient document of the Divine interaction in past history, and more as a document written for today, primarily to speak directly to the concerns of the individual self. These are surely the most significant differences between the Evangelicalism of today and the past.

It is important to supplement this research with a similar content analysis of Evangelical periodical literature. The significance of magazines, certainly for what has been called the "interior dialogue" of Evangelicalism, cannot be overestimated. Periodicals have been a major influence and factor in the spread of Evangelicalism, and are often *the* source of access for thousands to the ideas and the life of the movement.[48] Also, a category of analysis not included in Hunter's study or in this study should be fully exploited in further research, i.e. a category for the literature that criticizes the orientation towards human personality and self-actualization within Evangelicalism. Within the limits of this study, however, no

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[48]*Quentin J. Schultze, ed., American Evangelicals and the Mass Media (Grand Rapids: Academie Books of Zondervan, 1990), 119.*

significant or clearly noticeable reaction to or criticism of the orientation toward the self was observed in the literature analyzed.

Modern Evangelicalism is clearly in a rather unfortunate position in relation to the larger secular culture. On the one hand, if it does not speak the secular language, it is criticized for irrelevancy and not included in the discussion, and perhaps ignored altogether. On the other hand, when it does speak the language, particularly as it has on the subject of the psychology of the self, it makes itself vulnerable to even greater criticism for abandoning its traditions.

APPENDIX A - Coding Sheet

PUBLISHER - _____ (BIP as of 6/96 _____)

A. EXPLICIT RELATION OF CHRISTIANITY TO PSYCHOLOGY AND MENTAL HEALTH

1. PSYCHOLOGICAL AND MENTAL HEALTH THEORIES AND THERAPEUTIC APPROACHES

TOTAL _____

% of A ____

2. SELF AND SELF-IMAGE

TOTAL _____

% of A ____

3. PSYCHOLOGY OF ACHIEVEMENT AND SUCCESS

TOTAL _____

% of A ____

4. ANGER, ANXIETY, AND STRESS

TOTAL _____

% of A ____

5. PSYCHOLOGICAL PROBLEMS (CLINICAL)

TOTAL _____

% of A ____

TOTAL A. (1-5) _____

% of Pub's BIP _____

PUBLISHER - _____ (BIP as of 6/96 _____)

B. ISSUES OF PSYCHOLOGICAL IDENTITY, INTERPERSONAL RELATIONS, AND DEVELOPMENT

1. IDENTITY AND ROLES

TOTAL _____

% of B ____

2. PSYCHOLOGICAL DYNAMICS OF INTERPERSONAL RELATIONS

TOTAL _____

% of B ____

3. PSYCHODYNAMICS OF SPIRITUAL GROWTH

TOTAL _____

% of B ____

4. CHRISTIAN LIFE DEVELOPMENT ACTUALIZED

TOTAL _____

% of B ____

TOTAL B. (1-4) _____

% of Pub's BIP _____

APPENDIX B - PUBLISHER SUMMARY SHEETS

PUBLISHER - Baker Books

SUMMARY

PUBLISHER'S TOTAL BIP AS OF 6/96		954
PERCENTAGE CONCERNED WITH PSYCHOLOGY, SELF, and PSYCHOLOGICAL PROBLEMS (A)		6.1%
% Psychology and Self (1,2,3)	48.3%	
(# of books 28)		
% Psychological Problems (4+5)	51.7%	
(# of books 30)		
PERCENTAGE CONCERNED WITH IDENTITY, INTERPERSONAL RELATIONS, and PSYCHOLOGICAL DEVELOPMENT (B)		5.9%
% Identity and Interpersonal Relations (1+2)	19.3%	
(# of books 11)		
% Psychological Development (3+4)	80.7%	
(# of books 46)		
TOTAL # OF BOOKS WITH DISTINCT PSYCHOLOGICAL THEME (A+B)		115
PERCENTAGE OF PUBLISHER'S BOOKS IN PRINT AS OF 6/96		12%

APPENDIX B - PUBLISHER SUMMARY SHEETS

PUBLISHER - Bethany House

SUMMARY

PUBLISHER'S TOTAL BIP AS OF 6/96		815
PERCENTAGE CONCERNED WITH PSYCHOLOGY, SELF, and PSYCHOLOGICAL PROBLEMS (A)		5.3%
% Psychology and Self (1,2,3)	72.1%	
(# of books 31)		
% Psychological Problems (4+5)	27.9%	
(# of books 12)		
PERCENTAGE CONCERNED WITH IDENTITY, INTERPERSONAL RELATIONS, and PSYCHOLOGICAL DEVELOPMENT (B)		5.5%
% Identity and Interpersonal Relations (1+2)	17.8%	
(# of books 8)		
% Psychological Development (3+4)	82.2%	
(# of books 37)		
TOTAL # OF BOOKS WITH DISTINCT PSYCHOLOGICAL THEME (A+B)		88
PERCENTAGE OF PUBLISHER'S BOOKS IN PRINT AS OF 6/96		10.8%

APPENDIX B - PUBLISHER SUMMARY SHEETS

PUBLISHER - Thomas Nelson, Inc.

SUMMARY

PUBLISHER'S TOTAL BIP AS OF 6/96		639
PERCENTAGE CONCERNED WITH PSYCHOLOGY, SELF, and PSYCHOLOGICAL PROBLEMS (A)		18.9%
% Psychology and Self (1,2,3)	55.4%	
(# of books 67)		
% Psychological Problems (4+5)	44.6%	
(# of books 54)		
PERCENTAGE CONCERNED WITH IDENTITY, INTERPERSONAL RELATIONS, and PSYCHOLOGICAL DEVELOPMENT (B)		13%
% Identity and Interpersonal Relations (1+2)	32.5%	
(# of books 27)		
% Psychological Development (3+4)	67.5%	
(# of books 56)		
TOTAL # OF BOOKS WITH DISTINCT PSYCHOLOGICAL THEME (A+B)		204
PERCENTAGE OF PUBLISHER'S BOOKS IN PRINT AS OF 6/96		31.9%

APPENDIX B - PUBLISHER SUMMARY SHEETS

PUBLISHER - Tyndale House

SUMMARY

PUBLISHER'S TOTAL BIP AS OF 6/96		572
PERCENTAGE CONCERNED WITH PSYCHOLOGY, SELF, and PSYCHOLOGICAL PROBLEMS (A)		5.2%
% Psychology and Self (1,2,3)	83.3%	
(# of books 25)		
% Psychological Problems (4+5)	16.7%	
(# of books 5)		
PERCENTAGE CONCERNED WITH IDENTITY, INTERPERSONAL RELATIONS, and PSYCHOLOGICAL DEVELOPMENT (B)		7.2%
% Identity and Interpersonal Relations (1+2)	36.6%	
(# of books 15)		
% Psychological Development (3+4)	63.4%	
(# of books 26)		
TOTAL # OF BOOKS WITH DISTINCT PSYCHOLOGICAL THEME (A+B)		71
PERCENTAGE OF PUBLISHER'S BOOKS IN PRINT AS OF 6/96		12.4%

APPENDIX B - PUBLISHER SUMMARY SHEETS

PUBLISHER - WORD Publishing

SUMMARY

PUBLISHER'S TOTAL BIP AS OF 6/96		475
PERCENTAGE CONCERNED WITH PSYCHOLOGY, SELF, and PSYCHOLOGICAL PROBLEMS (A)		11.4%
% Psychology and Self (1,2,3)	61.1%	
(# of books 33)		
% Psychological Problems (4+5)	38.9%	
(# of books 21)		
PERCENTAGE CONCERNED WITH IDENTITY, INTERPERSONAL RELATIONS, and PSYCHOLOGICAL DEVELOPMENT (B)		19.1%
% Identity and Interpersonal Relations (1+2)	24.2%	
(# of books 22)		
% Psychological Development (3+4)	75.8%	
(# of books 69)		
TOTAL # OF BOOKS WITH DISTINCT PSYCHOLOGICAL THEME (A+B)		145
PERCENTAGE OF PUBLISHER'S BOOKS IN PRINT AS OF 6/96		30.5%

APPENDIX B - PUBLISHER SUMMARY SHEETS

PUBLISHER - Zondervan Publishing House

SUMMARY

PUBLISHER'S TOTAL BIP AS OF 6/96		1067
PERCENTAGE CONCERNED WITH PSYCHOLOGY, SELF, and PSYCHOLOGICAL PROBLEMS (A)		9.5%
% Psychology and Self (1,2,3)	44.6%	
(# of books 45)		
% Psychological Problems (4+5)	55.4%	
(# of books 56)		
PERCENTAGE CONCERNED WITH IDENTITY, INTERPERSONAL RELATIONS, and PSYCHOLOGICAL DEVELOPMENT (B)		7.3%
% Identity and Interpersonal Relations (1+2)	52.6%	
(# of books 41)		
% Psychological Development (3+4)	47.4%	
(# of books 37)		
TOTAL # OF BOOKS WITH DISTINCT PSYCHOLOGICAL THEME (A+B)		179
PERCENTAGE OF PUBLISHER'S BOOKS IN PRINT AS OF 6/96		16.8%

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